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Integrity and Fidelity to the Cause of Christ.

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BAPTIST RECORD

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EDITORIAL

On First, Fourth & Fifth Pages

NOTES AND COMMENTS

SOPHISTRY is oftentimes far more persuasive than argument is convincing, so that all the politician says needs to be well percolated through the meshes of acute reason and common sense, before accepting it as righteous or conclusive.

THE South Carolina saints have just had a great convention at Charleston. The *Baptist Courier* gives a fine report of its session, and lets it out that the Lord's people in that ever progressive commonwealth have been keeping up if not running ahead in all manner of good works.

ONE of the best papers that come to this office is the *Baptist News*, of Du Quoin, Ill., and edited by Dr. W. P. Throgmorton. It has plenty of meat in its columns, and is in no wise wanting in sinews and backbone. We wish it well in its noble enterprise of standing for the truth.

How true it is that the poles or extremes of all true theology are "divine sovereignty and human sinfulness." And what can bridge that awful chasm but eternal love and all-abounding sovereign grace? Let us never cease to glorify God for "His unspeakable gift" in human salvation, and especially in our own.

DR. J. N. Hall, who did such valiant work in the *Western Recorder* is showing "his fine Italian hand" already in the *Baptist Flag*, of St. Louis. Bro. Hall is in love with Baptist doctrines so much so, indeed, that it seems perfectly natural for him to hold them forth. May the Lord mightily help him in his labor of love.

WE acknowledge the receipt of a copy each of the minutes of the Central and Bethlehem Associations, and return thanks respectively.

W. H. and the very efficient editor of the *Western Recorder*, are both well gotten up, and show painstaking care in all respects. They represent our associations on both sides of the State actively engaged in their work.

DEARLY beloved, when you are getting ready to censure or criticize your brother for something he has said or written, suppose you pause long enough to exchange places and circumstances with him in your honest thought. And then consider if you would not have done as bad as he did or even worse, were your relations so reversed.

GOD asks that a man shall put himself on the right side of every moral question. It may not be on the side that best suits his tastes and convenience, or where the most money is in sight or in prospect. In a word, He wants him to be on the side where he will not be compelled to tell lies to defend himself and his position.

WE think our Sunday School Board is doing well in planning to take a hand in the great and blessed work of furnishing the Bible to our people. There is so much worthless stuff being palmed off as Bible and gospel truth now-a-days from so many pulpits, that it would seem that the greatest ground of hope of the people is to have the truth in their homes and read it for themselves.

THE long time vacant pulpit of the lamented Dr. A. J. Gordon, in the Clarendon Street Baptist church, Boston, Mass., is to be permanently supplied by Rev. Dr. A. C. Dixon, of Brooklyn, N. Y. The choice seems to be a very fitting one, as Dr. Dixon has the reputation of being one of the most successful of pastors and best of preachers. May great grace be given him for his great responsibilities.

THE people know that trusts and combines, formed to increase the prices of necessary commodities, are wicked. What sort of a figure, then, do those Sunday School superintendents, deacons and other "prominent" Christians cut who are known to be members and directors of such institutions? Is not covetousness idolatry? And is not idolatry an abomination to God? If the blind lead the blind both fall into the ditch.

WE doubt if there is any genuine martyr stuff in any Christians except Paulinists, commonly called Calvinists, and who believe in salvation by grace alone. It is well said of them of the seventeenth century: "They were ready to do and to suffer anything for their faith." And how true it is that a faith which breeds such heroes is better than an unbelief which leaves nothing worth being a hero for.

SOME one has said: "We love the body for the soul's sake, but never the soul for the sake of the body." But after all it is the resurrected body that is to be robed in white and dwell with the glorified Lord in the world of light. Doubtless, then, both in time and eternity, we shall realize more of the body than the soul. Any way, let us love the body so well that we keep it from desecration as much as we may.

TO OUR FRIENDS

Dear Brethren, we are beginning to send out our statements a little earlier than usual for several reasons.

1. Because we are greatly in need of the money.

2. Because there is manifestly money in the country at this time, and

3. As you know, we have greatly improved the paper in all respects. We have changed its form to one of far greater convenience, put in a new office outfit of type, etc., are printing it on much better paper, and are trying to put the best original and selected matter in its columns.

Now, this is all done at a considerable expense, more than the old style, yet we have reduced the subscription price of the paper from \$2.00 to \$1.50 per annum. Surely, then, all of our subscribers and brethren ought to come at once to our support. We can afford the additional expense if they will, and especially if they will send the money direct to the office and not wait for an agent. Remember, brethren, the agent's pay comes out of us, and we cannot afford it at the rate of \$1.50 per annum. We have a large amount on our books now due, and much of it over due, and we want you to help us get it off. It will be good for you, and it will enable us to make

still a better paper. The reduction of the subscription price dates from Oct. 1, 1896, and Vol. 20, No. 38. After that time the price will be \$1.50 per annum. We will be glad to send either one of the following two books to any brother or sister who will send us three net subscribers and the cash, \$4.50. One copy of "Mississippi Baptist Preachers," by Rev. L. T. Foster, or "A New History of China Missions," by H. R. Graves, of China. And for the new subscribers, and the cash, \$7.50, we will send one copy of "Holman's New Pronouncing Sunday School Teacher's Bible."

Now, brethren we hope to hear from many you at once, and may the Lord best blessings be with you. This one word more. We have made the mistake of sending a few statements to the territory where Bro. Long has recently canvassed, and had no reported his collections to be credited on our books. He had sent in the money but left the names to be reported later. We have no doubt some of the statements have been received by persons who have recently paid to Bro. Long. If so, please excuse the mistake and bear with us for the oversight. As soon as we realized the mistake, we changed to another part of the field.

A BRIEF note from Bro. J. F. Bynum, at Escanaba, tells of the joy anticipated by the Lord's flock.

CHRISTIANS, THE LIGHT OF THE WORLD.

The historical situation of the text, Sermon on the mount. The exposition of the practical and moral requirements of Christ's people. The meaning of the term *light*, as used in the New Testament. A revealing agency. A purifying force. (here doubtless used in the sense of a revealing force).

I. Assigns a peculiar office, or function, to the Christian. "Light" is different from "darkness." The position of the Christian is a unique one. He is in the world but not of the world. He is a light bearer, a luminary. The world is in darkness. The Christian is the salt of the earth—the world is in a state of delay. Salt saves by getting down into the decaying or decayable mass. Contact is the requirement; not isolation. Association not separation. Light is to dispel darkness; must shine where darkness is, shine away darkness. "Even so let your light shine before men, that they may glorify your Father which is in heaven."

Shine as something which cannot be hid. Shine as a city set upon a hill. Christ calls us for this purpose. Men do not light a candle and put it under a bushel or under a bed, but upon a lamp stand, that it may give light to all that are in the house."

II. Much as Christ is here discussing the practical, moral character of the Christian life, we may pause to consider some things which are involved in this peculiar, moral life, which we are to live, the very living of which is a shining out of a light in a dark and benighted world.

1. Hence, we remark that the office Christ here assigns his people is a practicable one. It can be done. The system of truth in the gospel, is lifted out of the domain of mere theory of a mere creed, a dogma out of the abstract, and brought down into the concrete. The truth reduced to practice incarnated in the impulsive life of the believer. This is one of the questions which confronts every system of religion and every theory of morals. Is the thing doable?

Can it be reduced to practice in the life of its devotees? This question confronts the followers of Christ. (1.) Christ's whole life of doing and teaching proceeds on the settled conviction that what he taught and did, could and must be realized in the life of his people. (2.) The possibility of reducing to practice the requirements of our holy religion may be made to appear upon a mention of the cardinal virtues which his teaching and life have brought to view. These will readily appear to the mind of the casual reader. They may be summed up in three statements: duty to self, duty to our fellow-men, duty to God.

2. Again, there is involved the question of the moral judgment of men. Our Lord uses a word here for *good*, which means more than the mere "morally good" or "moral good". Paul said, "Let not your

3. The text involves the idea that the demands which Christ lays upon His people, are such as will lift the world of humanity up and send it on toward purity and God. Our works are not only to be morally beautiful, but they are to be morally good. They are good in their nature and good in their effects. The history of the advancement of the Christian nations are a sufficient proof that such is the effect of the moral requirements and practices of Christ and His people.

4. The text lastly brings us to the thought: this practical embodiment of the moral requirements of the gospel is designed to bring men, all men, to glorify the Father. Bring men back to God, and there have them enjoy His love as His children.

THE PREACHER'S INSTITUTE.

The Preacher's Institute will open on Tuesday morning after the fourth Sunday in January. The brethren who attend will be provided homes while they are attending the school. The cost of the school will not be over \$5.00 dollars, over and above the expense of travel. The work will consist in the study of the development of the doctrinal, spiritual and ecclesiastical life of Christianity as shown in the Acts of the Apostles and the Epistles. Let all who wish to attend, send their names to Rev. J. R. Farish, Meridian, Miss. It will be necessary to have the names of the brethren that homes may be provided for them. The prospect is for a good attendance. We are sure great good will come to all who attend. The Institute will continue about ten days and will require about eight hours of work each day. It will traverse that portion of the scriptures which compose the Sunday School lessons for the first half of 1897.

ALONG with all of our Texas friends, we extend our sympathy to the death of Rev. Mr. W. H. Hall, of Fort Worth. He was one of the strong pastors of Texas, and will be greatly missed by his people and the denomination of the State. We greatly sympathize with the bereaved family.

The Joy of Salvation Restored.

Please permit these personal religious reminiscences, as I relate them for the glory of His gracious name.

When I was a Confederate soldier boy and during the third year of the war, I became a backslider in Zion, resulting from neglect of the Bible, of prayer, of meditation, of the preached gospel, of duty. I did not cease to trust in Christ nor loose my hope in him, although these graces became weak and faint. I did not wander into the ways of immorality nor disgrace the Christian profession before men for which I thank God to this day, but I was a miserable backslider in heart. It is needless to say that I had no spirit of prayer for my unconverted comrades nor heartfelt desire to lead them to Jesus, nor that I was unhappy and worthless. Ah, me! those were sad and gloomy days, but they were not without lessons of instruction. I learned from experience that the backslider is as one who walks in his sleep, and that backsldings result from neglect of the means of grace, and that a backslider is wholly unfit for Christian service, and that he is unhappy and doubtful of his acceptance with God, and that one may be a miserable backslider in heart and not depart from the path of morality nor dishonor the Christian profession before men. I learned too, that the religion of Christ is a religion of feeling, of emotion, as well as a religion of faith, and that "faith works by love and purifies the heart." I also learned from experience, the way of restoration of a backslider. Of course the way is taught in the Bible, but it is found experimentally by those who pursue the Bible way.

I remained in the sad condition referred to, for a long time, but a change came by and by as it always does with those who have at some time in life, experienced the pardoning love of God and rejoiced in Christ Jesus; for the principles of holiness wrought in the heart in regeneration will abide there, for they are immortal and will assert their supremacy over the flesh through the quickening power of the Holy Spirit.

A revival meeting was being conducted by our chaplains and as formerly with me, I was in a spiritual stupor, when on a sudden my backsldings reproved me; and when I thought on my ways and how I had treated my dear Lord, my conscience was stung and I was brought to heartfelt repentance. We were marched out to an old field for drilling exercises, but I was in so much distress of soul that I asked permission to step out of ranks, which was granted me, and looking around, I saw a piece of woodland to which I hastened and arriving there, I fell upon the ground and cried to God for mercy, for pardon, for the restoration of the joy of His salvation, etc. Yes, I cried unto God and He heard me out of His holy hill." I know not how long I prayed in agony of soul and made supplications, but my burden removed and with face and eyes wet with tears, I returned to camp, and from that instant, my experience is indescribable. Oh, the precious name of Jesus! how sweet, and how warmly I embraced my fellow Christians, went out in desire for the salvation of the lost! To pray was delight, to sing was rapture.

His Word was "sweeter than honey and the honey comb," to meditate on holy things was heaven. And all along the way of soldier life for months, whether upon the weary march or in bivouac or upon the field of carnage, the peace of Christ that passeth understanding filled my soul. He restored unto me the joy of His salvation and upheld me with His freespirt, and I was ready for service.

I had reason to rejoice in the belief that within three weeks after the restoration of joy, I had been instrumental in the conversion of at least two precious souls—there may have been more. God knows. One of the two was a man advanced in years and growing gray in the service of sin, who took me by the arm and with much emotion said, "my dear boy, I want you to know that you have been instrumen tal in my salvation." Another was a poor Irish Catholic orphan boy whose conversion was so remarkable that it was photographed upon my mind and heart. How he cried audibly unto God for mercy as a poor lost sinner, and how he finally rejoiced audibly with the consciousness of pardoning love, and how he clung to me, and with a look of gratitude seemed to say, "I love you Oscar. God bless you Oscar," and how happy he continued until during a desperate charge, he fell within a few feet of me, pierced through the brain. All, all, this has followed me in memory, and I say it, that after thirty-three years have lapsed, I am happy when contemplating the joy I experienced in winning souls to God after that long night of spiritual dearth and gloom. And when at times during past years, I have been cast down in soul, I have remembered the Lord, who heard "my voice" and my supplications, therefore I will call upon Him as long as I live.

In conclusion, I desire to say to any backslidden Christian, who may read these lines, that the way back to the feet of the dear One from whom you have wandered, is found in earnest prayer: "He will be found of thee in the day that thou seekest Him with thy whole heart."

Soul-winning should be the business of our redeemed lives, but no backslider is in condition to engage in that delightful service. In order to succeed we must walk close with God and be in touch with the warm, loving heart of Jesus, through whom we receive the anointing of the Holy Spirit, through whose power we teach and quicken the cold, dead hearts of sinners. Who can measure the unspeakable joy which is experienced in winning a soul to Christ? There is no work that pays so well, or that lasts so long. Prepare us, O Lord, to do the work thou hast given us to do, and to the Triune God we will give everlasting praises. Amen!

O. D. BOWEN.
Ellisville, Miss.

He Lives and Reigns.

DEAR RECORD.—Your grief misled you, Lewis Bell isn't dead. He has gone home to his Father's house. He lives and order to escape the cruelties of forests of Mississippi.

This man, in 1780, along with other members of his family, in order to escape the cruelties of the Indians, gave them her blessing, and sent them away. Mr. Curtis and his friends made

they having seen service with him, where they remained until

into the hands of the United States government, and the Spaniards driven out. In the meantime, Mr. Curtis was taken to the full work of the ministry, and has become quite a preacher.

He now bent his steps towards

West Point, Miss., Dec. 8, '90.

His tracks in this world all pointed upward to the Eternal

bosom, and is now embarking

City. They will never be effaced.

His (to me) almost matchless

voice will echo the gospel mes

age in Mississippi to the latest

generation. He was an unassum

ing prince among men, without

a stain on his fair name and

character. He was my Moses

from childhood. Multiplied thou

sands will yet follow his coun

sels and reach the Celestial City.

Bro. Curtis, though only a

licensed preacher, was the spir

itual teacher and leader of the

little colony.

For the Natchez country. After

weeks of wearisome toil and no

little fighting with hostile In

tians, they reached the mouth of

Cole Creek, twenty miles above

Natchez, on the Mississippi

river. Here they landed, pene

trated the wilderness a short

distance, and effected a settle

ment.

his home in Mississippi. He

reached a point late on Saturday

night within ten miles of home,

and in the morning fell in with

many of his brethren on the way

to church—the same church he

had organized years before.

That day he stood in the board

ed pulpit of a rustic house of

worship, (the first ever erected

in Mississippi), and, in the full

enjoyment of religious liberty,

preached a pure gospel to the

pioneer church of Baptists in the

great Southwest.

This church was called Salem,

and is the mother of us all.

This gavel which I hold in my

hand was made of wood taken

from the site of this first church,

and near the place where the

first baptisms were administer

ed.

It is a memorial of this first

church and its pastor, Richard

Curtis, the first pastor. In the

name of Brethren S. Buffkin and

C. G. Nauck and on my own

part, I now present this gavel

to you to this convention.

The name inscribed thereon is

Salem, which, by interpretation,

means peace.

Let the sound of this gavel

always remind our brethren

that the great characteris

tic of our religion is peace.

You will observe that the gavel

is not varnished. That is to

signify that the pioneer Baptists

represent had no varnish on

them."

J. H. GAMBRELL.

Greensboro, Ga.

The Memorial Gavel of the Mississippi Baptist Convention.

City. They will never be effaced. His (to me) almost matchless voice will echo the gospel message in Mississippi to the latest generation. He was an unassuming prince among men, without a stain on his fair name and character. He was my Moses from childhood. Multiplied thousands will yet follow his count

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Bro. Curtis, though only a licensed preacher, was the spiritual teacher and leader of the little colony.

For the Natchez country. After weeks of wearisome toil and no little fighting with hostile Indians, they reached the mouth of Cole Creek, twenty miles above Natchez, on the Mississippi river. Here they landed, penetrated the wilderness a short distance, and effected a settle

ment.

Every wide-awake pastor is interested in the development of the young members of the church of which he is pastor. He feels that he must begin with them as soon as they come into the church. It is discouraging to the pastor to be told by the older members that they cannot take a prominent part in public worship, and yet in most cases their inability to do so, can be traced to inefficient spiritual training when they were young Christians. It is almost impossible to make up lost time in this respect.

When the question, "What is the Bible doctrine of sanctification?" was reached, it was difficult to lead a timid Christian to speak his mind to God. It is difficult to make even older persons believe that they are not expected, in leading in prayer, to make an address to God. Not a few believe that one reason our general prayer-meetings are often dry is because they are conducted according to some pattern handed down to us by somebody, bearing upon it the brand, "Baptist usage." A single sentence is long enough for a good prayer if that expresses all he wants.

Long speeches on the teaching of the scriptures, Christian duty, or experience, might be omitted with profit to all concerned. These are to be the leaders of the future, and if they can be trained to express themselves more briefly and pointedly in prayer-meeting, a great stride will be made towards perfection.

Pastors should by all means have a young men and boys prayer-meeting. There is much force in a proper name for such a meeting. By all means use both terms, "young men, boys." As young men like to be recognized as such, and the boys are offended if overlooked. By bringing them together you bridge the chasm between boyhood and manhood, and between both and the pastor. He needs the heart-touch of his young men and boys

for their sakes, and for his own good.

They need the guidance of his wisdom and the support of his prayers; he needs their confidence the sympathy of their young hearts, and the spiritual spring which their buoyant hopes and young love can impart to his own life. Often past

ors grow old early because they withdraw from the companion ship of the young.

If the prayer-meeting is a success, it will be because of the interest taken in it by the pastor. Promptness would appear to be absolutely necessary to success.

Meet on the minute set to begin, and close positively at the end of one hour. Sometimes the dear fellows will want to stay, but better continue the subject than to remain ten minutes, or five minutes, overtime. Have

a subject for study, and let the pastor study it carefully himself, so as to suggest questions and answer them with readiness and point. If it goes without saying that you are the best paper, by far, that Mississippi Baptists ever had.

I find, too, that a goodly number of our more thoughtful brethren are thinking that you should go back to \$2.00 again, that \$1.50 is not enough for such a grand paper as you are proving yourself to be. God bless you. Amen!

and Amen:

J. R. F.

From West Point.

EDITOR RECORD.—A word as to the prosperity of the First Baptist church here.

Last Sunday morning the congregation that gathered to hear the pastor, Rev. Oscar Haywood, could not be seated, even after the aisles had been filled with chairs. From gallery to pulpit all available space was occupied. The pastor delivered a discourse upon the sermon of Jesus in Nazareth; considering, 1st. The Preacher and his congregation; 2nd. The sermon and its doctrines, viz: immortality, sacredness of the body, sinfulness of man, and man's Redeemer. 3rd. The influence of the preacher on our time. For

three quarters of an hour the attention was unbroken and in full. At night the congregation filled the church, gallery, and vestibule.

There should be no vacation.

Each week in the year there

should be a meeting. If the

pastor cannot be present, some brother with a young heart, it doesn't matter how many years he has lived, might meet with the young folks. No cold-hearted Christian would be apt to be willing to meet with them, so

as a neglect of one ordinance is more than the other, that one way is obligatory as the other.

Bro. H. J. Legge read a very satisfactory paper on "May

earth."

He now bent his steps towards

West Point, Miss., Dec. 8, '90.

Young Men and Boys' Prayer Meeting.

ing too obvious to require mention.

I know assuredly that I am a Christian." "Martinism" received poor comfort, and Dr. H. Tucker's position fired but little better, the consensus of opinion being that if one did not know that he was a Christian, he should lose no time in ascertaining the fact.

When the question, "What is the Bible doctrine of sanctification?" was reached, it was difficult to lead a timid Christian to speak his mind to God. It is difficult to make even older persons believe that they are not expected,

in leading in prayer, to make an address to God. Not a few believe that one reason our general

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OUR FIELD GLASS.

The papers announced that Dr. J. B. Gambrill reconvenes and will accept the secretaryship of the mission work in Texas. We trust the blessing of the Lord will rest upon the work of Texas Baptists during the coming year.—It is announced that Dr. E. E. King, after a pleasant and successful pastorate of six years, has resigned the care of the First Baptist church, San Antonio, Texas, to take effect not later than March 1. Regretfully the people of the Alamo City accept the resignation.—Dr. J. Morgan Wells, one of the leading pastors of Texas, of the Fort Worth church, recently fell at his post and went up to receive his reward. He will be greatly missed in Texas and in the Southern Baptist Convention.—Rev. A. C. Watkins, an ex-Mississippian, our missionary at Parras, Mexico, has just made a brief visit to relatives in our State and to relatives of Sister Watkins in Indiana. It is a pleasure to know he is succeeding in his work of preaching the gospel in Mexico.—Our Senatobia people have just enjoyed the treat of having Dr. John D. Jordan with us, and of hearing him speak enthusiastically of his great work in the interest of our young people. We greatly enjoyed his visit and talk, and hope to have him with us again at some time. With the co-operation of the churches in the Southern States, the doctor will accomplish a great work in his special line. Later he was at the young people's rally in Winona, which we regret being unable to attend. Every church which can, should secure a visit from Bro. Jordan while he is in the State. We asked him what he thought of our new gas-lights in the church, and he said, "They are just splendid."—By the courtesy of the I. C. & L. & N. Railways, we made a brief business trip to Cincinnati. On the way it was a pleasure to meet Dr. Kerfoot on the train returning from the South Carolina Convention. He reported an excellent stay in South Carolina and a collection of more than \$1000 for the student's fund. We promised to stop over a day in Louisville, but feeling unwell and having a presentiment to return immediately, we did not stop in Louisville.—On reaching home it was a great shock and a blinding grief to meet a telegram, saying our aged and loved mother had been suddenly called to the better world. Leaving on next train, we found in Starkville brothers and sisters overwhelmed in grief. In tears and in great sorrow, from a home from which the light has gone out, we write these lines. Seventy-three years of age, all of her life a consecrated and pious Christian, our loss is her gain. But, ah, as we go through the old home, and in the church where she loved to worship, and remember that mother is gone, how the heart bleeds! We cannot but grieve with the other loved ones. It is a sad comfort to know that the whole community grieves with us, as she has lived here in Starkville for thirty-five years, and none know her but to love her. It is almost heart-breaking that we could not have the privilege of speaking to her once more before her departure, but the summons was sudden to us.

We find that she did not

for the golden wedding of Deacon C. A. Hogan and wife on Dec. 17. Bro. Hogan is the senior deacon in the Starkville Baptist church and is one of the earliest friends of our boyhood.

We congratulate them on the unusual experience of fifty years of married life.—While in Cincinnati we spent a short time very pleasantly with Dr. G. W. Lasher, and Bro. Osborn of the Journal and Messenger, which is one of the neatest and best of our exchanges. Dr. Lasher has recently been criticizing the loose theology of "Beside the Bonnie Brier Bush" by Ian McLaren, which has had such a wide sale of late. His criticisms are just, we think.—The Jews are becoming quite strong in the United States. They are an element which will be felt in the future of our country. The Jewish women have organized for the restoration and perpetuation in our country of the distinctive features of the Jewish religion, especially the revival of the Israel Sabbath. On the way

to Starkville we met Rev. R. A. Cooper and Prof. B. G. Lowrey en route for the Winona B. Y. P. U. meeting. We are pained to hear of the affliction of Bro. Booth Lowrey. His little girl who was so severely burned three weeks ago has just died. May the parents have grace to help in time of need.—Orphanage receipts for the past week are: Fellowship church, H. W. Lantrip, \$18.20; Delta Till, Lee (from sale of chickens), \$2.40; Mrs. Sarah Bolls, Rodney, \$1.50; Mrs. M. P. Moore, Senatobia, \$5; amount from E. E. Thornton, Valley, \$2; Bogue Chitto church, J. A. Scarborough, \$1; by John Thompson, New Albany, \$5.80 (viz. Mrs. J. T. Stephens, \$1; Mrs. R. R. Williamson, 65c; S. D. Owen, 50c; Mrs. Mattie Brattin, \$1; T. A. Fitzpatrick, 50c; L. R. Kennedy, \$1.15; J. T. Baker, \$1); Dr. D. F. Owen, Okolona, \$5; Okolona church, W. J. Derrick, \$14.10; Mulberry church, J. P. Thompson, \$9; Bethany church, J. P. T. \$2.45; friends at Friars Point, Mrs. A. M. Quinn, \$6.00; A. J. Love and Mrs. Sallie Love, Durant, \$20; Coldwater Sunday School, Dr. J. T. L. Cate, \$8.15; Duck Hill L. M. S., Miss Lula H. Doty, \$8; Wesson church, Geo. W. Watson, treasurer, \$6; Learned church, P. A. Haman, \$3.40; friends, by Mrs. Nellie Sisk, Taylors, \$7.15; Mrs. Sallie H. Drane, Loves, \$1. Total this week \$147.15. May blessings be upon the givers and their gifts. Last week Beulah church at Brownsville was credited with \$1.05. It should have been \$11.05 (a mistake of ten dollars). It was right on treasurer's books. We regret the mistake.

Dr. A. B. McCURDY, of Sioux Falls, South Dakota, has gratified us little by sending us a copy of the Baptist Convention Minutes of that State, together with those of the Ministerial Union and Young People's Union. It shows up well for the people of the far West in all manner of good work. It contains excellent pictures of many of the prominent workers, one of the best looking of which is that of our friend. We shall not cease to regret his leaving our ranks.

We gratefully acknowledge an invitation to be present on the occasion mentioned in the following note, and wish our young friends, in advance, an ocean of bliss in their new and blessed relations.

W. T. Parker requests

Foreign Mission Contributions in Mississippi.

The December number of the *Journal* in 1895 shows \$1558.62 received from Mississippi to that date. The December number for 1896 shows \$2993.36, an increase of \$434.74. It will be remembered, however, that one thousand dollars of this amount was given before the Convention year closed, leaving \$134.74 as the amount of increase to date. The Board asks us for seven thousand dollars, and with the start that we have, nearly one-half the full amount, let no one despair our being able to reach these figures. Foreign mission work is at hand. Let there be a girding up of the loins on the part of our people. Make ready for an earnest, determined effort, early in the next quarter. Let the pastors make ready for a strong presentation of the facts attending our foreign missions. Tell who the men and women are who represent us on the fields; tell of their labors, the blessings attending

tell of their sacrifices and of persecutions; tell of the past of the men and women "who counted not their lives dear unto themselves;" but above all, tell with warm, sympathetic heart, the labor and sacrifice of our Lord, and how he gave himself for us. May the parents have grace to this cause, and how he says: "How call ye Lord, Lord, and do not the things which I say?"

A. V. ROWE.

OUR Forest church closes a fairly good year's work with a sad reflection—that is, that we are soon to be some of our best people, Sister Lowry, Misses Lizzie and Mad, and Edgar and his family. They will go to Southwest Texas, where they hope to find both health and business conditions more favorable than where they are, and more particularly the former. Bro. Percy and his household alone remain to represent the

Master, who will bless our labor, and give us success and "soil for our hire."

Just after my summer's work was done, I was called upon to pass through the greatest trial of my life, that of giving up my mother—a boy's best friend. Four long weeks I was by her side day and night, with physician, brother, sisters and friends, trying to give her relief from the dread disease of paralysis, but all in vain. In spite of all that was done to keep her with us, the dear, sweet soul went home to God. Oh, how hard it was to give her up, because we loved her so. As expressive of my love for her, I submit the following verses:

Where Love builds his home, dear:
Where his steps incline,
Rosy east or west, dear;

That sweet home be thine.

That sweet home be thine.

Where dwells the May—
That sweet home be thine.

Where Love reaps the blooms, dear,
Where his bright stars shine.

Sheltered from the gloom there,
That sweet home be thine.

The sweet home,
Love's endless home—

That sweet home be thine.

And Love's dear home,

The eternal home—

And Love's dear home be thine.

No one who has not had the trial could know, even if explained, how hard it was to give up a loving mother. And just here I wish to say a word to the boys. Boys, love and honor your mother, and prove to her

Several Things.

DEAR RECORD:—Others have spoken favorably of your "new style," and being friendly to you and THE RECORD, I wish to speak a word in your pages in your behalf, and to your readers a word concerning my work this year.

I think your new dress fits

very nicely, and is so convenient.

It's no trouble to turn, after

reading the editorials, to the

"Chronicles," where good things

are always said, and then to the

"Field Glass," and on to the

"W. M. U. Department," which

I think is being well conducted

by its new editor; then on to the

"Obituaries," and last but not

least, comes the "Wedding

Bells," which brings joy to the

heart of the friend, but woe to

the defeated rival, if there should be any.

All along upon the surface of

the "new dress" is found the

rich discussions of the great

Truths of God's Word, and

newsy letters from differ-

ent parts of the land.

Again, "Honor thy father and

thy mother." No one can do

this as he should, and willfully

stay away from them. Brethren in the ministry, I think it

would be well to call attention to

these things occasionally, for

the sake of those who hold the

rein of all true progress in the

world—the mothers.

And now may THE RECORD

greatly prosper in its good

work, and all of us go forward

in good deeds through this cold

winter that is now at hand, is

my prayer. Respectfully,

A. J. ROGERS.

It seems to us that our people need now, probably more than ever before, to take on new and additional interest in behalf of our foreign mission work. There never were so many open doors and accessible people as now. The whole world seems to be sounding out the Macedonian

Master, who will bless our labor, and give us success and "soil for our hire."

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your mother, and prove to her

way that you can, and it will

cheer her heart and cause her to

love you more. It will not be

long, at best, till she will be

gone, and then if you have mis-

treated her, you will regret it.

Kiss her cheeks when faded with

age, as well as when they are

rosy with health. Then she will

smile on you and return them

with deepest love.

I think your new dress fits

very nicely, and is so convenient.

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reading the editorials, to the

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are always said, and then to the

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MIS. MARY P. HACKETT, EDITOR

December.

MISSIONS IN SOUTHERN STATES
STATE MISSIONS.—"They helped every one his neighbor; and every one said to his brother, Be of good cheer." Missionaries, 304; churches and stations, 1,300; baptisms, 4,432; Sunday schools organized, 255; Sunday and pupils, 8,480; tracts distributed, 716,196.

STUDY TOPICS—Names, location officers of Home Board of your own State Board. Income of each compared with need to be supplied. Contribution decreased by enlarged contributions. The strong churches of to-day once aided by the Board. Towns of over 1,000 inhabitants without a Baptist church. (Note. Write your State Secretary for information.)

The department of Sunday School.

sure you an imperishable wealth.

Have your retrenchments reached the farthest limit that seems to you possible? Then,

"Ask the Savior to help you. He is able to carry you through."

and will surely open the way. Remember he stands over against the treasury, and will place to our credit the "two mites" we drop in.

Our suppers, festivals, etc., may all be in place, but a living sacrifice is the most acceptable. Denial of self will fill the Lord's treasury with golden coins of immortal souls, gathered at home and abroad, and our hearts with that "joy that the world knoweth not of." God grant a year of self-denial to the sisters of the S. B. C.

LEXINGTON.

A Word of Warning.

The subjoined letter ought to awaken thought even to action among our people. It may only a straw, but it shows how the wind blows:

"Is There Any Word From the Lord?"

Jer. xxxvii:17.

BY J. W. WEDDELL

"Is there any word from the Lord?"

And our eyes are filled with tears.

For our hands are empty of might to help.

But our hearts, they are heavy with fears.

It is little comfort man's words afford.

"Is there any word from the Lord?"

"Is there any word from the Lord?"

And the tongue need not speak at all.

For the quivering lip and the longing tell enough of sorrow's thrill.

Old earth has flung joy's messenger home.

"Is there any word from the Lord?"

"Is there any word from the Lord?"

There's a babel of voices of earth.

The note of the market, the hunting cry,

But of heaven's sweet voices a dearth.

The winds have shrieked, the ocean roared.

"Is there any word from the Lord?"

"Is there any word from the Lord?"

say:

"Let the past give answer strong;

But the pitiful heart lists sad and lone.

To an all but empty song.

And the prophet weeps at the ery unfeigned.

"Is there any word from the Lord?"

"Is there any word from the Lord?"

An emotion from God awakes.

For the spirit within gives instant leap.

To the soul at the gates.

Nay, that not heaven is vainly implored.

"Is there any word from the Lord?"

We Hire the Preacher, and not His Wife.

In early times, back in Kentucky, when I first became a Baptist, I united with the church at Goshen, about eight miles from the little town of Trimville. At that time Goshen church numbered between forty and fifty members, and Bro. Jeffery was pastor.

Pretty soon, time changes. A railroad was built through the country, and a station made near Goshen. A town sprang up like magic, and in two years' time Goshen had a membership increased to one hundred and fifty-seven. We built a new house of worship and bought an organ. Some said it was Bro. Jeffery's earnest effort that brought about the increase which others thought it was the result of his preaching. Whichever it was, the probability is that she will be able to attend to her husband's church flourished.

Then there sprang up a little dissatisfaction and Bro. Jeffery resigned. The church appointed

a committee of three to select a supply and look up a suitable man for pastor. They held a meeting and selected young Bro. Shannery for supply; they said they knew he would not suit the church for all time, but would be glad to serve them as supply. But they couldn't agree as to a man for pastor. Bro. Bennett wanted one, Bro. Riggs another, while Bro. Dudley said he thought preacher Brent was the man for the place. So they laid the matter before the church at regular conference, and Bro. Bennett, as chairman of the committee, got up and spoke. He said Bro. Brent was the best preacher he knew of, and he would prefer him, as Bro. Dudley did if it wasn't for Bro. Brent's wife, from what he could learn of her. She was a sweet woman, but she was not fit for the church. Bro. Brent got up and said that he was a member of Trimville church while Bro. Brent was pastor there; then he said Sister Brent was a good woman, and that he was of the same opinion as Bro. Bennett. He said Sister Brent refused to act as president of the Woman's Missionary Society, and she seldom attended the Aid Society, and though she had several small children, whom she could have taken with her, she never attended the Sunday School and made a teacher as she should have done; when she went to church instead of taking a front seat, she sat back in the congregation as other women did; and he thought she was inactive, and would not suit Goshen.

Several of the members nodded their heads in approval of what Bro. Skinner had said, and one brother mentioned that to his certain knowledge Bro. Brent, though he got a small salary, squirmed in church till he drew down upon himself the condemnation of certain severe onlookers, one sweet young voice said pleasantly at the close of the service, "It is so hard for the little people to sit still." She was a good deal of whispering and side talking among the sisters, and several other short talks by some of the brethren on the duty of pastors' wives, and Bro. Singleton got up.

Their married life and these death-bed scenes gave a wonderful contrast to those of heathen houses, where true love is but little known, and where terror and tumult reign at the deathbed instead of the faith and peace that were seen here.

Your Sister in His name,

Mrs. M. E. WILSON.

Cannonsburg, Miss.

TO THE SISTERS OF MISSISSIPPI.

DEAR SISTERS: In reading the many good things to be found in the editorial columns of *The Western Recorder*, I found something like this: "The number of talents we have is no concern of ours, since God gives us as he sees best; but our concern should rather be, the use of the one talent we possess and for which we are held accountable."

Now, my dear sisters, let us this year use our talents, be they one or many, cheerfully and heroically in our Master's employ. With God's help we gave last year considerably above six thousand dollars to State, home and foreign missions. We are asked to increase our contributions two thousand dollars this year. We can aid must do it.

If we have but the one talent let it be the one of self-denial. "He that would come after me let him deny himself." A year hence your nearest neighbor will be a widow. The last year's hat or wrap did service the second season, but the pitance saved thereby, or put on in Heaven's Bank, will

deserve a reward.

Several countenances dropped and Bro. Singleton continued:

"If we need to hire our pastor's wife, and expect her to do certain work or to do just as we want her to do, we must make a bargain with her, and pay her wages. If we do not hire her, we must remember that we have no claim on her, and that she has a right to do as other women please. If we attend to our own duties, the probability is that she will be able to attend to hers, when she is able to attend to her church flourished."

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a committee of three to select a supply and look up a suitable man for pastor. They held a meeting and selected young Bro. Shannery for supply; they said they knew he would not suit the church for all time, but would be glad to serve them as supply. But they couldn't agree as to a man for pastor. Bro. Bennett wanted one, Bro. Riggs another, while Bro. Dudley said he thought preacher Brent was the man for the place. So they laid the matter before the church at regular conference, and Bro. Bennett, as chairman of the committee, got up and spoke. He said Bro. Brent was the best preacher he knew of, and he would prefer him, as Bro. Dudley did if it wasn't for Bro. Brent's wife, from what he could learn of her. She was a sweet woman, but she was not fit for the church. Bro. Brent got up and said that he was a member of Trimville church while Bro. Brent was pastor there; then he said Sister Brent was a good woman, and that he was of the same opinion as Bro. Bennett. He said Sister Brent refused to act as president of the Woman's Missionary Society, and she seldom attended the Aid Society, and though she had several small children, whom she could have taken with her, she never attended the Sunday School and made a teacher as she should have done; when she went to church instead of taking a front seat, she sat back in the congregation as other women did; and he thought she was inactive, and would not suit Goshen.

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Cannonsburg, Miss.

WE HIRE THE PREACHER, AND NOT HIS WIFE.

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Then there sprang up a little dissatisfaction and Bro. Jeffery resigned. The church appointed

of every woman to be a helpmeet to her husband, whatever his occupation may be; it is also true that it is her privilege to choose the way in which she may help him, if he is satisfied in the matter. But if I hire a carpenter, I do not expect his wife to do any part of the sawing and building; if I hire a teacher, I do not expect his wife to do any part of the training and instructing; and when we hire a minister, we should not expect his wife to do any part of his work. Brethren, by the Lord's grace, we are pleased to take to himself.

Yu-heng feels her loss keenly, and all the more so as within five months of her death—February 3, 1896—he was called upon to relinquish his darling child, whom the Lord was pleased to take to himself.

We trust that our friends will pray for our brother his sorrow, as he goes on with his service at In-yang. *China's Millions.*

EXCUSING OTHERS.

"Most of us have cultivated to a greater or less extent the art of making excuses for ourselves. Whether we wish to avoid taking up a responsibility, or to explain a previous neglect, we have no lack of excuses, sufficiently plausible to satisfy ourselves, at least. It is unfortunate that we are not always willing to extend the same charity to other people. Probably part of the wrong doing which goes on about us is without excuse. But for much that annoys and wounds and distresses us a partial extenuation can be made. And this gentle covering over of faults reminds one of Nature's grace and flowers, hiding the scars on the earth's bosom, and making unsightly things beautiful. A young girl of our acquaintance began her Christian life with the resolution of excusing instead of criticizing. When a fretful baby annoyed the rest of the household she had ready a gentle suggestion that the hot weather made the child uncomfortable. When the minister's little boy squirmed in church till he drew down upon himself the condemnation of certain severe onlookers, one sweet young voice said pleasantly at the close of the service, "It is so hard for the little people to sit still." She was a good deal of whispering and side talking among the sisters, and several other short talks by some of the brethren on the duty of pastors' wives, and Bro. Singleton got up.

In the closing days her husband often held her in his arms, as this helped her to get breath, but later on she grew too weak to be moved, and then he prayed and wept by her side. She was as helpless as a child, and her husband tenderly washed, dressed and lifted her in bed.

During the period of time alluded to, the Home Board has not received any contribution from this church. Funds are needed, never more than now, with which to pay the meager salaries of faithful missionaries throughout the entire home field. At this time of the Board's greatest need, the suggestion is kindly offered that it would be a graceful thing for such churches that have been helped in the past by the Home Board, to make special efforts to aid it with prompt and liberal contributions.

SOUTHERN EDUCATIONAL ASSOCIATION CONVENTION.

For the above occasion, agents of the Mobile & Ohio R. R. at ticket stations, St. Louis, Mo., to Citronelle, Ala., inclusive, will sell tickets to Mobile, Ala., and return at rate of one fare plus \$2.00 membership fee, as follows:

Agents St. Louis to Cairo inclusive, will sell on December 27 and 28, and agents Wickliffe to Citronelle inclusive will sell on December 28 and 29. All tickets will be limited to continuous passage in each direction, final limit January 10, 1897.

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